Meal-offering-The-Mincha-Offering-Korban-Mincha

Zadoq ben Aahron

קרבן מנחה

The Mincha offering (“Korban Mincha”) is one of the types of sacrifices that were brought in the Temple. Unlike animal sacrifices, the Mincha consists of plant-based components, primarily fine flour. It is either a voluntary offering or a required one, often brought by less affluent individuals.

Meal offering - The Mincha Offering (Korban Mincha)

Table of Contents

1 Types of the Offerings
1.1 Minchat Nesachim
1.2 Public offerings
1.3 Individual Offerings
2 The Act of the Offering
3 See further
4 Footnotes

A meal offering is one of the types of offerings that are brought to the Lord in the Temple, which does not come from living creatures, but from wheat and barley[1].

All the meal offerings are made from fine wheat flour, well sifted, except for the omer offering and the sotah offering which are made from barley flour.

Types of the Offerings

Meal Offering of Libations

Fine flour, oil, and wine that are offered on the altar together with the sacrifice (burnt offering or peace offering).

This offering is not eaten but rather the entirety of it is offered as it is on the altar, and the wine is poured into the hole at the side of the southwestern corner at the top of the altar.

It is forbidden to offer a burnt offering or peace offerings without a meal offering of libations.

The measure of the meal offering of the libations varies according to the type of animal:

Bull - three tenths of an ephah of fine flour (approximately 7200 cc) mixed with six logs of oil, and six logs of wine (approximately two liters).

Ram - two-tenths of an ephah of fine flour (approximately 4800 cc) mixed with four logs of oil, and four logs of wine (about one and a half liters).

Lamb - a tenth of an ephah of fine flour (approximately 2400 cc) mixed with three logs of oil, and three logs of wine (one liter).

Public Offerings

A. The omer offering, is brought on the 16th of Nisan.

B. The offering of the two loaves, is brought on Shavuot.

G. The showbread, twelve loaves that are placed every Sabbath on the showbread table in the sanctuary, and remain there until the following Sabbath.

Individual Offerings

A. Sin offering of the poor - a poor person who sinned in certain sins (such as false oath) and could not afford to bring an animal sin offering.

B. The offering of a Sotah / The offering of jealousy - it is brought by a married woman who is suspected of adultery and her husband has warned her when she is examined in the Temple.

C. Minchat Chinuch - every priest offers it the first time in his life that he approaches to serve in the Temple.

D. The griddle-cakes of the High Priest - a meal offering that the High Priest offers every day, half of it after the morning continual offering and half of it before the afternoon continual offering.

These four meal offerings - they are obligatory offerings that cannot be vowed or voluntarily offered.

E. The fine flour offering - fine flour mixed with oil.

F. Minchat Machavat – Fine flour mixed, fried on a flat pan without a cover.

G. The pan offering - fine flour mixed, fried on a flat pan without a cover.

H. Minchat HaMarcheshet - fine flour mixed, cooked in a deep covered pot.

I. Loaves of oven-baked - fine flour mixed and divided into small loaves and baked in a metal oven in the Temple.

J. Oven-baked wafers - fine flour mixed and baked as thin and crispy wafers.

According to Rabbi Shimon bar Yochai, there is another type of baked offering, half of which are loaves and half of which are wafers.

Five of these meal offerings - are not obligatory offerings, and anyone who wishes - volunteers or vows to offer them.

The Act of the Offering

The amount of fine flour in the meal offering - is not less than a tenth of an ephah (approximately 2400 cc), whether in a mandatory offering or in a voluntary offering, but in a voluntary offering a person can also volunteer more, even a thousand tenths.

The sifted fine flour they would bring to the Temple in a vessel of gold and silver or in any other metal vessel that is fit to be made a service vessel.

All the meal offerings require oil and frankincense, except for the meal offering of a sotah and the meal offering of a sinner.

Corresponding to each tenth of an ephah of fine flour - one log of olive oil is needed (approximately 350 cc). A little of the oil is poured into a service vessel, and the fine flour is placed upon it, and upon the fine flour, another part of the oil is poured and mixed.

In the mixture of the meal offering, one must be careful not to leave it more than eighteen moments so that it does not become leavened, and if it becomes leavened - it is invalid, as it is said: “For any leaven and any honey you shall not offer from it a fire offering to the Lord” and leaven is dough that has risen.

After the kneading, they bake the offerings that are baked each according to its law, they crumble them, place them in a service vessel and pour the remainder of the oil, and sprinkle over the offering one handful of pure frankincense.

In the fine flour offering, he scatters the frankincense immediately after the kneading.

The priest brings the offering that is in the vessel to the altar and attaches the vessel to the southwestern corner of the altar (on the side of the ramp, near the entrance of the sanctuary).

Afterwards, one priest holds the vessel in his hand, and a second priest takes a handful from the offering, one handful, from the place where there is the most oil, and he shall not press the handful with his hand to bring in much, nor shall he lessen, but he shall fill it gently.

The priest places the handful in another service vessel, and gathers the frankincense and places it beside the handful and ascends to the altar.

At the top of the altar, the priest salts the handful and the frankincense with salt from the Temple that is placed at the upper end of the ramp, and salts a considerable amount of salt, but not too much (like the salting of unslaughtered meat), and throws the handful and the frankincense into the fire.

Mincha that a priest brought is not scooped but entirely burned after the placement of the frankincense and the salt.

After the burning of the handful and the frankincense - the remainder of the meal offering is permitted for consumption by the male priests, within the area of the Temple only, and it is forbidden to take the remainder outside, and if one took it out - what was taken out is forbidden for consumption and the rest is permitted.

And it is forbidden to offer on the altar anything from the remnants that were permitted for consumption.

The priests are permitted to season the offering and to eat it in any manner of eating they desire, provided they do not leaven the remnants.

See more

Unleavened bread - Matze

Footnotes

1. ↑ Indeed, the name ‘Mincha’ includes all the sacrifices, even the animal sacrifices, as it is said “…to Abel and to his offering,” and perhaps even sacrifices and gifts given to flesh and blood, as it is said: “And he brought the offering to Eglon king of Moab,” but in the language of the Sages, the meaning of the word was mainly limited to plant-based sacrifices.

https://www.yeshiva.org.il/wiki/index.php/%D7%A7%D7%A8%D7%91%D7%9F_%D7%9E%D7%A0%D7%97%D7%94